

Christian Education

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EDITORIAL

ANNUAL MEETINGS, 1930

It has already been announced in letters going from the Council office that the annual meetings of the Council of Church Boards of Education and the Association of American Colleges are to be held at the Willard Hotel, Washington, D. C., beginning Monday, January 13. The Council will meet Monday and Tuesday, closing with the union mass meeting Tuesday afternoon in which all educational groups in session during the week cooperate; the meeting of the Association of American Colleges will open with the usual dinner session Tuesday evening and continue until noon Thursday. The denominational educational associations will meet Thursday and as much of the week remaining as they desire.

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A study is being made in the office of the Council-Association office of the new college and university presidents who have assumed their duties since the beginning of the year 1929. The report will be published in the November number of the Association of American Colleges *Bulletin*. A most interesting feature is the replies the presidents have made to the question what prompted them to accept executive duties.

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The second Pan-Presbyterian Pilgrimage to the site of the Log College at Neshaminy, Pa., was one of the really significant events in Christian education of the year. The committee in charge of this Pilgrimage consisted of four of our General Secretaries: Dr. William Chalmers Covert, Dr. Henry H. Sweets, Dr. John E. Bradford and Dr. Willard Dayton Brown. In this issue is a brief story of the Pilgrimage by President Thompson.

The suggestion of the Baptist Board of Education, as set forth on another page, to secure a "floating administrator" is a good one. A well equipped man can thus tone up the system of many an institution at the moment of greatest need. Let the experiment be tried, by all means.

"DENOMINATIONAL" COLLEGES

Upon the recommendation of the Editor, the Executive Committee of the Council of Church Boards of Education voted that the constituent Boards of Education be requested in publishing the names of affiliated institutions to indicate definitively the basis and character of the affiliation. The Board of Christian Education of the Presbyterian Church, U. S. A., already makes these distinctions. The basis of their classification is: (1) Institutions organically connected with the Presbyterian Church in the U. S. A., or by charter requirements or trustee and synodical enactments having at least two thirds of their boards of control members of said Church; (2) Institutions not connected with the Presbyterian Church by any legal ties nor subject to ecclesiastical control, but by their history and associations with the life and work of that Church such as to justify the Board's earnest cooperation with them.

When the Carnegie Foundation met this problem several years ago, they classified the various types of relationship under the following five heads:

- (1) Institutions under absolute denominational control and ownership.
- (2) Institutions in which the governing body is appointed by and is directly responsible to a formal religious body.
- (3) Institutions whose governing board must be confirmed by and must report to a religious organization.
- (4) Institutions having no formal connection with a religious body, but which require either through the provisions of their charter or by vote of their trustees that a majority of their trustees, officers or professors shall belong to a specified denomination.
- (5) Institutions which have no formal connection with a denomination, but a strong sympathetic one, and are generally looked upon as denominational.

It is the opinion of the Editor that the church Boards of Education make a serious mistake in printing in one list all institutions that are now or ever have been affiliated definitely with the church. Some of the colleges are protesting and they have a right to do so. If the affiliations are merely historical, they should be so listed. Each Board will wish to determine its own methods of classification but the classifications should certainly be made, if such are necessary, in the interest of courtesy and honesty.

THE IMPRACTICAL PROFESSOR

It is one of America's leading indoor sports to make fun of the poor, impractical professor. He has become quite calloused, meantime, and goes on smiling, sometimes, about his business. We have recently had a striking series of illustrations, by way of contrast, shall we say, of how the big business man conducts his affairs. Influential officials of great ship-building industries appear before the Senate and the nation and assert that a smooth and loud talking propagandist inveigled them, in their innocence and defencelessness, into employing him to serve their interests at what appears to poor professors as being a stupendous stipend, and that once his reports were submitted they were considered "the bunk" and filed safely away.

We are told of how a prominent New York bank entrusted to a boy of fifteen monies aggregating a half-million dollars as one of many chores incident to a week's work at \$15.00, and how a man from the Mid-west without resources cashed checks for another half-million at several of the most eminent and business-like banks of New York City.

There is certainly nothing like modern business administration. It is not only conducted on a scientific basis but has a charm peculiarly its own. The poor impractical professor, on a salary which the business man might pay to a good clerk, goes on supporting and educating a family, keeping himself provided with professional literature, engaging in travel and in benevolence, and occasionally laying aside a penny for a rainy day. How impractical!

THE MISSIONARY-DIPLOMAT

The greatest lesson in Christian education America has had this autumn, or this year, was the coming of Ramsay MacDonald. He came frankly and openly as a propagandist for the Prince of Peace, and he raised the hopes and expectations of English-speaking peoples and of the world, by his mystic and poetic mind, by his charming personality, his profound religious convictions, as well as by his statesmanlike bearing and daring diplomacy. The references in his speeches to the Bible as one of the two "national" books of the Scots, to the fact that like Moses, he and Mr. Hoover were being upheld by the aspirations and prayers of the people, that he was engaged in the work of divinity as an ordained messenger of peace,—all are but indications that his profoundest source of inspiration is the realm of the unseen; a source all-too-often neglected and ignored by those who wish to be called statesmen.

Great Britain's missionary-diplomat is a great schoolmaster. He, too, teaches as one having authority. CHRISTIAN EDUCATION enrolls him among the major prophets.

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THE CHURCH BOARDS IN ACTION

We present in this issue some very concrete evidences as to the vitality and serviceability of the Church Boards of Education. Each Board reporting has a definite, up-to-the-minute program of procedure and some of them have formulated some very striking and promising projects. The Boards are becoming real agencies of religious and educational advancement. They are justifying their existence in increasing measure, and their effectiveness should be greatly increased as a result of the discussions to be held at the Washington meeting in January under the leadership of Dr. Covert.—*R. L. K.*

COOPERATION IN THE BROAD FIELD OF CHARITIES

ALFRED WILLIAMS ANTHONY

It is so easy to become lost amongst the trees that it is worth while to look at the forest as a whole again and again.

COOPERATING GROUPS

Five groups must be recognized of people who are in co-operation, have been in actual cooperation for many, many years, and yet do not fully appreciate either the fact or the extent of the cooperation already in existence. These five groups are:

Givers. Or people possessed of surplus wealth, or wealth at least which they can, and do, spare, although their entire possessions may at times seem small. The number of wealthy people is constantly increasing, some with vast fortunes. Many people wish to give, and hesitate, seeking the best way to give. Many give unwisely, because they have not found the worthiest objects, or the best methods, or the wisest and most disinterested advisers and helpers.

Managers and Agents of Charitable Causes. Some of these people bear very heavy burdens of responsibility. Some are skilful in soliciting and securing support; others, lacking this skill, suffer and their institutions suffer with them.

Some charitable causes are embodied in well organized and legally incorporated bodies; others are voluntary, temporary, and efficient, if at all, but for a season.

Custodians of Funds. These are bankers and trust company officials, skilled in finance, accustomed to fiduciary responsibilities.

These people hold as depositories the funds of givers, the funds of charitable organizations, and the funds of those who work for and with and around and beyond all of these objects. Their services as bankers, as trustees, as administrators of estates, as buyers and sellers and custodians of investment securities, place them in contact with, and make them trusted advisers of both those who give and those who receive, and with many classes and conditions of men.

Their technical knowledge and skill may become of incalculable value in any human interest.

Life Insurance Men,—the Companies and their Representatives. These companies and their agents have as their essential business the building up of considerable sums for future welfare, usually of families and dependents out of recurring periodical payments relatively small in amount. Their practices and their funds are safeguarded by legal requirements and restraints. They have developed a technique actuarially, financially and ethically sound. They already perform an important function, and may render a yet greater service, in the field of charity.

Lawyers and Legal Advisers. These are the men who write the papers and the documents needed at practically every stage and in every situation,—the acts of incorporation, the deeds and conveyances, the agreements and contracts, the requirements and stipulations; they formulate the terms of living and testamentary trusts; they write the last will and testament.

The attorney and counsellor not infrequently adds decisive weight to judgments respecting charities which are forming in the minds of clients.

These five groups naturally turn to each other and use each other. They need each other. They need the fullest kind of understanding and cooperation. The purposes, the methods and certain parts of the business of each group lie in the field of one or the other of these different groups.

METHODS OF GIVING

Questions relating to raising the annual budget or the collection of contributions for current expenses, important as they are, are not here considered. The following statements relate to that kind of giving which creates endowments, trust funds and funds having a long reach into the future.

For such giving the following outstanding methods are capable of adaptation to practically every need arising out of the giver's circumstances and preferences.

The Absolute and Unrestricted Gift is the most welcomed and usually the most useful for a charity. It makes the gift or its income immediately available for the general needs of the

charity as the managers, the directors, or the persons in charge may determine in harmony with their carefully developed plans.

But not every giver can part with his gift, in its entirety, at once; nor is every giver sure at first of his own intentions far ahead or of the wisdom of the charity itself during the long reaches of time. Uses during his own lifetime, or uses for members of his family during their lifetime, may preclude the immediate transfer of a gift out of a donor's hands.

The Living Trust may meet the donor's necessities or wishes. The living trust is very flexible. The trustee may be the organization which administers the charity, if it be incorporated, or a person or a bank, or a trust company. The trustor may make the income of his trust available for the charity immediately and himself see how it works; he may retain the income for himself during life, or for a member of his family. If the trust be revocable, advantages arise from changes then possible; if it be irrevocable, certain taxes may not be assessed.

The Annuity Agreement, or Conditional Gifts by Annuity Contracts. These yield an income to the annuitant, varying according to age and the prospects of life, but gradually depleting the principal of his gift, so that at the time of the payment the amount of the final residuum cannot be known, although, in the case of a large number of annuitants, dealt with in a common pool, the average residuum can be computed, because the actuarial risks are known and are diversified because of the numbers involved so as to result in the average.

Bequests by Insurance. It is possible for a donor to build up out of relatively small recurring gifts a considerable sum which will be paid over, at the time of his death, to his chosen charity in cash, without deductions for taxes or charges in the settlement of his estate, or if he has so stipulated, will be placed in trust for purposes which he stated and defined.

Testamentary Bequests. Every one must at some time pass out of life; every one should set his house in order when in sound mental health. Natural heirs as well as charities must be treated with well considered equity and fairness. The laws of the nation and of the state of residence must be observed in the making of a will, else courts must set aside illegal provisions.

The "taboo" in many minds against making a will is disappearing; where it still exists it needs to be banished. An equitable, well-proportioned will is a fine piece of work, of honor both to God and man.

CONCLUSIONS WHICH ARE EMERGING

More and more people wish to give. They are able to give larger amounts. They do not wish to be coerced, or to be cajoled into giving. They welcome the thinking and the service which is disinterested, and statesmanlike.

It is a fatal policy to try to make people give, all in the same way. Methods of giving need to be known and understood, and to be made known and understood, and to be explained, and to be compared, with patience and with clarity. The method which best fits the giver needs to reach the giver's attention so that the giver may recognize it and its fitness to his situation.

There is a growing consciousness that the wisdom of today is not adequate for all time and that requirements imposed today must be subject to adaptation and change as conditions in the future change. In other words, givers-of-the-long-reach believe in *posthumous discretion* and desire to make provision for it as soon as they discover how best it can be done.

In many minds the thought is taking positive shape that it is not wise to make a charitable organization its own trustee.

The conviction is becoming clear that in the administration of permanent funds in trust for charity two distinct functions are involved:—one is the administration of funds by way of custody, investment and security; this is the function of financial experts, and is best in the hands of trust companies or banks having fiduciary powers. The other function is the distribution and the expenditure of income of the funds in the specific charity and should be in the hands of experts in this line. Even though incorporated charitable organizations hitherto have usually been given power to perform both of these functions, yet not a few times it has been discovered that they were not well qualified for both tasks, notwithstanding the presence of persons regarded as experts in each field on their boards.

It is becoming obvious to many minds that, if charitable organizations are to make greater use in the future of corporate

fiduciaries, they should have for use a standard, uniform trust agreement, inasmuch as many of these charitable organizations have their supporters, have branches and have work in many places throughout the country so that wherever they are, wherever their work and their supporters may be, local trustees may serve their purposes by using a uniform agreement, understood and approved by all.

Charitable organizations are not asking for free service from those who serve them. They may have done so in the past. They may be thought of as so doing now; some may even do it. But the tendency is very clear and very striking that all they ask for is a fair charge for a fair service, and they are willing to pay it. They are almoners of men's gifts; they do not propose to impress men into service.

The highest minded men, both amongst those who administer charities and amongst those who support charities, are requiring of themselves and are desiring from others clear, open, transparent ethical standards and procedures, so that whether one "runs," he may "read," or whether one sits down and makes a careful investigation, he will discover, through and through, naught but honesty and integrity. People who deal in terms of endowments, permanent funds and trusts know that only those things can endure the testing of time which are built on a sound foundation, "gold, silver, precious stones," not on "wood, hay, stubble."

American Education Week is observed each year during the week that includes Armistice Day. It is sponsored jointly by the American Legion and the National Education Association. It begins on Monday and ends on Sunday, November 11-17, 1929. For further particulars address the National Education Association, 1201 Sixteenth Street, Washington, D. C.

BOARD SECRETARIES AT THE EDUCATIONAL ROUND TABLE

FRANK W. PADELFOED

An unusual number of institutions affiliated with the BOARD OF EDUCATION OF THE NORTHERN BAPTIST CONVENTION are installing new presidents this season. Among these are: President R. M. Hutchins at Chicago University; President C. A. Barbour at Brown University; President F. W. Johnson at Colby College; President A. W. Beaven at Colgate-Rochester Divinity School; President W. S. Dunlop at Alderson Junior College.

At the request of the Association of Presidents of Baptist Schools and Colleges, the Board of Education of the Northern Baptist Convention has just appointed a surveyor to visit the various Baptist institutions requesting his services and to make a careful, intimate study of the whole life and activities of the institution. The Board has appointed Dr. J. D. Elliff of the Department of Education of the University of Missouri. Dr. Elliff has secured leave of absence for this work and will begin his study at once. He will study as many institutions this year as possible. Dr. Elliff has for many years been inspecting schools and colleges for the University of Missouri, the State Department of Education of Missouri, and the North Central Association. The significant thing is that the presidents of the schools and colleges have themselves requested that this study should be undertaken.

There has been much publicity in the press during recent months concerning the educational fiasco which has taken place at Des Moines University. Two years ago this institution passed out of the hands of the Baptist denomination. The Board of Trustees, after a long struggle, finding it impossible to secure adequate financial support, decided to close the school, pay off their indebtedness, and discontinue operations. An offer having been received for the school from the Bible Union, an ultra-Fundamentalist organization not in any way related to the Baptist denomination, the Trustees finally voted to turn over the property and all other assets to them, on condition that they assume the financial obligations. It is this Bible Union that has

been conducting the school and which has been involved in the present difficulties. They have now decided to discontinue operations and have turned the property over to the creditors. The Northern Baptist Convention and its Board of Education have had no relation to the college for the past two years.

The Board of Education has under consideration the appointment of an administrator, who when the presidency of a school or college becomes vacant, shall, upon the invitation of the trustees, serve as an acting president, pending the election of a new president. It is felt that such a man might be of inestimable value in preventing the slump which so often occurs between two administrations.

The Board of Education is adding to its equipment for work in the universities, a new residence which it is erecting for the university pastor at Ames, Iowa. It is expected that the new residence will be ready for occupancy about January first.

DORA K. DEGEN

The annual report of the SEVENTH DAY BAPTIST EDUCATION SOCIETY indicates growth in the work and plans of the three institutions affiliated with the Society. These institutions are Alfred University, Alfred, N. Y., Milton College, Milton, Wisconsin, and Salem College, Salem, West Virginia.

All three are carrying on campaigns for larger endowment, new buildings and better equipment. Two of them have increased the amount of tuition and at the same time larger loan funds for the students have been made possible. At Alfred the increase in tuition is from \$150 to \$300 with the provision that wherever it is necessary the student may have the privilege of "deferred obligation" for any portion of this increase of \$150. This loan fund is administered by the Harmon Foundation and by means of the arrangement a student may borrow at the rate of six per cent per annum. Liquidation of the "deferred obligation" begins one year after graduation at the rate of ten dollars a month irrespective of the size of the loan. To further aid students who lack funds for their graduation the college assigns its scholarships amounting to about \$9,000 annually to students who need the "deferred obligation" privilege, allowing the scholar-

ship to apply toward the \$150 cash requirement on tuition. This plan has been in operation three years and has resulted in approximately doubling the tuition and increasing the budget for salaries fifty per cent, while the student enrolment has gradually increased each year.

Alfred is trying another experiment, unique for a college of 500 where sixteen or more denominations are represented in the student body and faculty, and where the institution is in part state supported. The college is this year employing a Director of Religious Activities, Pastor and Chaplain in the person of Mr. James McLeod, who was graduated from the Yale Divinity School in June. Alfred has for some years maintained a union church for its students. The preaching has been done by the President and members of the Faculty. The pastor for the church is now made possible by the joint financial support from a number of denominations, most largely represented in the student body, and is supplemented by generous contributions from University funds. This experiment is being watched with much interest and with the hope that it will result in a real growth of the spiritual and religious life of the campus.

WILLIAM A. HARPER

The most important thing that the BOARD OF CHRISTIAN EDUCATION OF THE CHRISTIAN CHURCH has done recently is the adoption of the following curriculum principles:

1. The goal of the curriculum is the development of Christian character in the learner as the outcome of definite and wholehearted commitment to the Christian way of life.
2. Education is a unitary process and the church school editors and teachers cannot expect the best results unless their work is related to the total educational program.
3. The curriculum should be directly related to the experience of the learner. This is especially desirable on the part of workers in the field of religious education, for Christian character best arises out of the consideration of problems that are related to personal life.
4. The materials of religious education, the methods of instruction employed, and the institutional organization used to

promote a program of religious education are different aspects of the curriculum.

5. There must be responsible participation on the part of the learner in every phase or aspect of the process.

6. The center of the educational process is not the materials of religious education, nor yet the learner, but where the learner's experience and the race's experience intersect and are fused into reconstructed purposive controls for life.

7. The curriculum should at every point use the situation-problem-response method of approach. The materials used, the technique employed, and the institutional organization utilized should bring about that the learner should actually think through real problems in relation to the practical conduct of his life in terms of the Christian ideals and principles.

8. It is recognized that transfer does not take place from one experience or problem to another, but only between areas wherein there is overlapping of content or of procedure or of both, and then only on condition that the thing to be transferred should be thought about and desired.

9. Christian character will arise out of particular situations in which the Christian outcome is voluntarily and appreciatively chosen and made habitual through practice.

HERBERT W. GATES

Rev. William Roscoe Kedzie, D.D., of Cleveland, Ohio, has been elected Secretary of the Foundation for Education, organized as a department of the CONGREGATIONAL EDUCATION SOCIETY. The purpose of this Foundation is the development of closer relations between the Congregational churches and the colleges and other institutions of higher education which share in the spirit and ideals of these churches, and to make available to such institutions the resources of the Congregational churches through administrative counsel and financial aid.

Dr. Kedzie is well equipped by ancestry, training and experience for the duties of this position. Both parents were college teachers, one at Oberlin, the other at Olivet. Two college presidents were uncles of his. Both grandfathers were college teachers. To this background of educational tradition, Dr.

Kedzie has added the results of successful leadership in important churches and in the administration of city and state work. Until recently he has been acting as the Executive Secretary of the Cleveland Congregational Union.

Under Dr. Kedzie's direction it is hoped that the work of the Congregational Foundation for Education will receive a marked impulse and the colleges with which it is related the encouragement that comes through closer fellowship with the churches.

An important feature of the student work of the Education Society has to do with the service rendered by university pastors in the state universities and other tax-supported institutions of learning. The Society helps to maintain such pastors in Congregational and interdenominational enterprises at about thirty-five different points throughout the country. In almost all of these the results, in the maintenance of Christian ideals and the strengthening of motives for Christian life service, have been pronounced. It is hoped that even greater emphasis may be placed upon this work during the coming year and its effectiveness increased still further.

The central problem in religious education in our churches is that of leadership. The best of plans, methods, courses and texts will be of no greater value than that imparted to them by skilled leadership. We have already progressed much more rapidly in the creation of improved methods and materials, than in the training of leaders competent to use them properly. This is to be a central point of emphasis this year. No better source of recruits for the future leadership of our churches exists than in our church colleges. It seems a fair question why the ideal of training one's self for more competent leadership in the home church or community should not be as prominent in such colleges as that of success in any other walk of life. It is hoped that the courses which fit young men and women for such service may be greatly strengthened and made more prominent.

H. O. PRITCHARD

The Department of Promotion and Endowments of the BOARD OF EDUCATION OF THE DISCIPLES OF CHRIST on July 8-10, 1929, called at Indianapolis a Conference of Field Representa-

tives of our educational institutions. The appraisal of the value of this conference and developments proposed for the future are indicated in the following *Report of the Committee on Findings*.

(a) We desire to commend the Board of Education, and especially Dr. H. H. Harmon, for the calling of this promotional conference. It is our judgment that it has been of very great value and in some form should become a permanent feature in our educational work; and that the presidents of our educational institutions should be included in these meetings.

(b) We recommend that the Board of Education plan for a similar conference next year, work out a program based on the experiences of this conference and suggestions from promotional representatives.

(c) We desire to approve of asking the churches to give to Christian education through the budgets the next missionary year (1929-30) at least \$230,000. It is our conviction that it is imperative that we use all means at our command to realize this goal.

(d) We desire to approve of strengthening financially the Board of Education by securing additional support from individual donors, by seeing to it that it secures its full quota from the budget, and by securing endowment and permanent funds. It is our conviction that if it could become a great National Christian Education Foundation with large resources at its command it would be a most effective agency for developing present institutions and entering other fields as need may arise.

(e) We approve of the national Board of Education arriving at suggested apportionments to the churches, on the basis of past giving of these churches and in counsel with the several educational institutions in their separate areas, that these askings be released by the Board of Education, and that the institutions in their several areas release the same askings either simultaneously or by follow-up letters.

(f) We desire to emphasize that an educational institution's service to the churches and religion constitutes its right to expect the cooperation and support of the church. It is our conviction that it is the obligation of institutions appealing for church support to demonstrate by their results in character and religion their right to expect a response.

(g) We desire to suggest the following form of instruction to the churches in remitting budget offerings: "Send offerings to the Board of Education, 309 Chamber of Commerce Building, Indianapolis, Indiana. The offerings of churches preferring to remit directly to the co-operating educational institutions in their areas will be reported by these schools to the Board of Education for their proper credit."

(h) We recommend that the Board of Education take into serious consideration the advisability of publishing an educational bulletin or paper in the interest of the work both of the Board and its constituent institutions.

(i) We have found from our field experience the need of constant information about the fiscal years of churches, the time of deciding upon the budgets, who is responsible for decisions, etc. We recommend that the Board of Education secure this information.

(j) We recognize the need of our churches, pastors, and members becoming interested in Christian education as a national issue and having an interest in the whole cause as well as an interest in the particular institutions in their own areas. It is our conviction that field workers and representatives of the colleges can be of great service in creating this larger outlook and that it will result in greater co-operation with their own institutions.

(k) It is our conviction that Christian education is a responsibility and can be made a matter of consecrated interest to the whole church—men, women, and children—and to every organization of the church. There is much yet to be done in this direction.

(l) We strongly urge that in preparing the programs for our state conventions, representatives of the Board of Education be invited to participate upon the programs.

(m) We recommend that even greater emphasis be given to Education Day and to education during the month of January. It is our judgment that a much more fruitful use can be made of the observance of Education Day in the churches. Here again we would urge that the whole church be enlisted.

(n) We feel the need of the creation of a literature on Christian education which sets forth its history, its romance, its life

interest features. It is our conviction that this field has yet undiscovered resources of intense interest and importance.

EDWARD EVERETT RALL

The BOARD OF EDUCATION OF THE EVANGELICAL CHURCH promoted observance of Education and Vocation Day throughout the church on Sunday, May 5th, with special educational numbers of the leading church periodicals; cooperated with the Commission on Finance in making a survey of the educational institutions and helped to secure increases in annual appropriations from the general budget for the colleges and seminaries, amounting to \$4,500.

The chief event of the last year was the consummation of the merger of Albright College, at Myerstown, Pennsylvania, with Schuylkill College, at Reading, Pennsylvania, and the chartering of a new and greater Albright College at Reading. The merged college opened conspicuously this fall with a freshman class of over 130 and an anticipated total attendance of 400.

The new college has added to the plant in Reading two fine buildings erected during the year—Schwyn Hall Annex, a girls' dormitory and dining hall, and a science hall.

Evangelical School of Theology, affiliated with Albright College, dedicated in September its beautiful new home, a building costing \$150,000 with offices, classrooms, library, chapel with pipe-organ, and dormitory rooms for students.

North Central College at Naperville, Illinois, occupied during the year 1928-29 a fine new women's dormitory, Kaufman Hall; secured an additional \$100,000 endowment, a new president's home, and a conditional gift of \$150,000 toward a projected \$350,000 gymnasium and field house to replace Nichols Hall, the gymnasium destroyed by fire in February, 1929.

O. W. CARRELL

The BOARD OF EDUCATION OF THE FIVE YEARS' MEETING OF FRIENDS IN AMERICA has not been able to enter upon a survey of our Friends' colleges. Definite steps were taken in this direction at Chattanooga last January but owing to the resignation of Dr. Edwards as Chairman of our Board and the fact that we have

not been able to have a meeting since January it has not been possible to continue with plans for the survey. It is quite possible that this will be taken up when our Board is reorganized.

The work of the new college year is opening up quite satisfactorily. Our institutions have a splendid group of students and we feel that the prospects are good.

N. J. GOULD WICKEY

The most significant contribution of the BOARD OF EDUCATION OF THE UNITED LUTHERAN CHURCH to the field of education has been the recent scientific survey of its fifteen colleges. In the opinion of educational experts this survey sets a superior standard for surveys of denominational colleges. On the basis of this survey the Board hopes to develop a system of church colleges second to none in the country.

To carry out such a program, the work of the Board is being reorganized. An Executive Secretary has been secured to supervise and correlate all the work and to be the educational expert for the institutions. The work will have four main divisions with departments in the various divisions: Promotion, Research and Statistics, Students, Institutions. All offices have been centralized at 1415 K Street, N. W., Washington, D. C.

So far as reports have been received, the Lutheran colleges report "increased enrolment," "highest enrolment in history," and "enrolment to limit of capacity." October 12 the corner stone of the new Egner-Hartzell Memorial Chapel was laid at Muhlenberg College. Gettysburg College continues its extensive building development program and will dedicate the new Weber Memorial Library and open the reconstructed administration building, Gladfelter Hall, which will have a private office for each head of a department. Carthage and Roanoke report the enrolment of Edison Scholarship winners. Susquehanna reports "not one freshman conditioned" even with higher standards set up.

S. K. MOSIMAN

The BOARD OF EDUCATION OF THE GENERAL CONFERENCE OF MENNONITES OF NORTH AMERICA is still new in the general field of education. The Conference in its triennial session held at

Hutchinson, Kansas, during August, endorsed the work of the Board and took steps to bring about a closer relationship between the college and the Church.

Bethel College, at Newton, Kansas, is now in a campaign to secure the minimum endowment for accrediting by the local and regional associations. The city of Newton through its Chamber of Commerce is behind the move to add \$75,000 to the endowment fund.

Bluffton College, Bluffton, Ohio, has considerable progress to report during the past year. These are the significant advances:

1. A new library building at a cost of \$50,000, the gift of Mr. and Mrs. C. H. Musselman of Biglerville, Pa., is in the process of being erected and is to be finished by February first. An additional \$50,000 is given by the donors for endowing the library, the income to be used for books, magazines, and supplies.

2. The minimum financial support has been secured during the past summer for accrediting by the local and regional associations. Application will be made for admission into the Ohio College Association in the near future.

3. The graduate training of the faculty has been raised to a higher level and the purpose of the institution is to give instructors a defensible salary and to insure the presence of a highly trained college staff.

4. The College has an increased attendance of about 5 per cent. The whole institution has a fine esprit de corps which promises well for the future.

Freeman Junior College at Freeman, South Dakota, which is trying to develop into a Junior College, reports nineteen freshmen and two sophomores in attendance. The institution has a number of academy students and is strongly emphasizing Bible study.

ALBERT E. KIRK

One of the larger undertakings of the BOARD OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH is immediately before it in planning and carrying out an up-to-date scientific survey of our educational institutions. This survey will have regard not only to the status of the individual institution but also to our Methodist educational situation as a whole.

The urgent need of such a survey and the substantial advantages to come from it have been increasingly appreciated by all interested parties. The institutions themselves, challenged by the opportunities for rendering larger service even than in the past and at the same time faced by increasingly complex and exacting educational requirements calling, in many instances, for generous increases in personnel and financial income, are desirous of such a survey. Our University Senate and our Educational Association have frequently expressed their interest in and their convictions of the need of such a survey, and at the request of the Board of Education the recent General Conference authorized the Board to plan and to carry out the work.

The Board of Education at its annual meeting in February appointed the following committee to work with the staff officers of the Division of Educational Institutions in planning and carrying forward the survey:

Bishop Thomas Nicholson, Detroit, Michigan
President Arlo A. Brown, Drew University
President Frederick C. Eiselen, Garrett Biblical Institute
Dr. Charles H. Judd, University of Chicago
President Raymond A. Kent, University of Louisville
President Frank E. Mossman, Morningside College
Headmaster Ralph E. Peck, Wilbraham Academy
President John L. Seaton, Albion College

The staff and the Committee on Survey held their first meeting March 27. At that meeting the objectives of the survey were formulated as follows:

1. To determine the proper place of educational institutions in the whole program of the Methodist Episcopal Church.
2. To determine the proper contribution of each group of educational institutions to and through the appropriate educational program of the Church.
3. To evaluate the curriculum, organization, administration, instruction, educational product, accrediting and financing of each of the several schools in the light of the proper educational program of the Church.
4. As a tentative mode of procedure we suggest that the study of each institution should include specifically a history of the in-

stitution; its academic and business organization; its relation to regional and national associations, and to other educational institutions; its constituency; and the changes or reorganizations necessary to establish for it a suitable program and to make the program effective.

The services of Professor Floyd W. Reeves of the University of Chicago have been secured to superintend the making of the survey. Mr. John Dale Russell is Assistant Director. Mr. H. C. Gregg, successful Business Manager at Albion College, will specialize on the business side of the administration. The six groups of schools to be surveyed are as follows: secondary schools, colleges, universities, theological schools, training schools, and Negro schools. A staff of from four to six outstanding educators will be organized for each of these groups. Under these several groups there are nearly one hundred institutions, and it will probably require two years or more to complete the survey.

W. E. HOGAN

The following paragraph from the Annual Report of Dr. H. H. Sherman, the General Secretary, gives in a few words the program being carried out by the BOARD OF EDUCATION, METHODIST EPISCOPAL CHURCH, SOUTH:

The activities of the Board include the following items: Promoting pastors' schools, meeting with their boards of managers, keeping records of credits and issuing diplomas; caring for Methodist students in state schools through student pastors and courses in Bible and religious education; visiting the church and state schools and carrying to the students through public addresses and personal interviews messages of vital importance to them in their life work and plans; cooperating with the church schools in establishing and strengthening departments of religious education; conducting the Teacher's Bureau; attending the Annual Conferences and representing our cause before the Board of Education and the Conference; disbursing and administering more than a half million dollars of current receipts and invested funds, including the lending judiciously of about \$20,000 to 160 or more students in some forty different institutions; collecting amounts due on previous loans; conducting educational surveys in four different states and laying them before the Boards of Education and Boards of Trustees of the Conferences and institutions concerned; informing our people concerning the work and needs of our educational institutions through the observance of Education Day and other means; promot-

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ing ministerial supply and training; cooperating with the correspondence schools in their work at Emory University and Southern Methodist University; preparing and publishing the *Christian Education Magazine* and numerous pamphlets and leaflets; joining the Sunday School Board and the Epworth League Board in preparation of the program and plans for the Conference on Religion and Education to be held at Lake Junaluska next July; keeping in close touch with the educational situation in Texas and Arkansas and seeking to help them solve their delicate and difficult problems; and studying the whole educational field of our church with reference to such legislation as should be enacted by the next General Conference.

The latest statistics show that the Methodist Episcopal Church, South, is now maintaining 71 educational institutions, 3 universities, 26 senior colleges, 22 junior colleges, and 20 academies. These 71 institutions have a total investment in real property and equipment of \$52,512,667; they have endowments amounting to \$41,364,868 and other assets of \$2,423,563; their number of teachers is 4,734, and their enrolment in 1928-'29 was 31,829.

FRANK W. STEPHENSON

Since the World War the enrolment of our METHODIST PROTESTANT schools has shown a steady increase. Last year it was 260 per cent greater than eleven years ago. All report an increase again this year.

The long hoped-for gymnasium for Adrian College is finally under way. The money for this building is being given almost entirely by the citizens of Adrian. All the pledges made have not yet been paid but building operations will continue as far as the cash received will permit.

Western Maryland's new Science Hall was ready for occupancy when school opened in September. The cost was approximately \$180,000 and besides the rooms set apart for the work in science and education there is a beautiful and spacious dining hall with a seating capacity of six hundred.

Under the direction of the Board of Christian Education an effort is being made to raise \$150,000 to be added to the endowment of Westminster Theological Seminary. This money will be used to support three chairs, one to be named after President H. L. Elderdice, one after Professor C. E. Forlines and one after

Rev. Charles H. Hubbell, the first Executive Secretary of the Department of Religious Education. This effort will be completed by 1932 when the General Conference meets, at which time the church will celebrate the Golden Jubilee of the Seminary.

HENRY H. SWEETS

For sixteen months a most thorough survey of the educational work and responsibility of the PRESBYTERIAN CHURCH IN THE UNITED STATES was conducted by Dr. B. Warren Brown in our schools and colleges, and by Dr. W. O. Thompson in the theological seminaries. The reports of these surveys were published in two small volumes which were carefully studied by the Presbyterian Educational Association of the South and then by a survey committee in each one of the sixteen Synods. Wonderful results have been apparent. The report clearly showed that the educational load was too heavy either for the financial ability or the willingness of the denomination. Plans are now maturing whereby several institutions will be eliminated, others will be consolidated, and the whole church will be rallied behind some of the institutions to make them more efficient. The Department of Christian Education has to do also with the recruiting and training of the workers in the entire denomination. This is carried on largely through correspondence, the issuing of choice literature and the visits of four student secretaries to churches, schools, colleges and universities.

FREDERICK E. STOCKWELL

As events of outstanding interest in connection with the BOARD OF CHRISTIAN EDUCATION OF THE PRESBYTERIAN CHURCH, U. S. A., first of all, the following changes in the presidential roster may be noted: Reverend John Bailey Kelly, D.D., has become President of The College of Emporia at Emporia, Kansas. Ward W. Sullivan, Ph.D., formerly Dean at Albany College, has become President of Whitworth College at Spokane, Washington. Thomas W. Bibb, Ph.D., has become President of Albany College at Albany, Oregon. Reverend Albert G. Parker, Jr., has become President of Hanover College at Hanover, Indiana. Intermountain Union College at Helena, Montana, is still looking for a President.

The most important promotional enterprise in connection with the work of our Board for the month of October was the second Pan-Presbyterian Pilgrimage to the site of the old Log College at Neshaminy, Pa. The plan results in the bringing together of representatives from the educational institutions of the various branches of the Presbyterian Church. More and more it is becoming apparent that in the circles of Christian Education denominational differences vanish.

The Pilgrimage though made under lowering and dropping skies, was alive with interest. The flowers laid upon the tombstone of William Tennent were gathered from his beloved fields and strewn by a little child of six, Esther Stover, an unconscious follower of Tennent's educational pathway. The old stone that first covered Tennent's grave was replaced as a tablet in the wall of the Neshaminy Church, and unveiled by a direct descendant of a graduate of the Log College. At the morning exercises in the church Dr. Robert E. Speer delivered the main address. The afternoon program was well attended, with addresses by Dr. George R. Ingram of New Brunswick, Professor Charles R. Erdman of Princeton, President William Lewis of Lafayette College, Dr. H. H. Sweets, Secretary of the Southern Presbyterian Board of Education, and President John G. Hibben of Princeton.

The banquet at the Bellevue-Stratford, Philadelphia, Thursday evening was attended by over 300. Dr. Henry van Dyke spoke in his happy vein on "The Dangers in College and Seminary Training." Dr. Charles J. Turck of Centre College spoke on "The Perils of College Education," and Dr. Mary E. Woolley of Mt. Holyoke, on the chief objective of a college training—"Character." At the testimonial luncheon on Friday Miss Winbigler of Monmouth College, Dean Stookey of Coe, and President Emeritus Martin of Davidson were greeted by alumni, college presidents and friends.

Among new projects of the summer was that of the "Alumni College" at Lafayette College. There were something over sixty of the alumni who remained for a week after Commencement and attended lectures every day given by the heads of the various departments. The idea was received with the greatest enthusiasm by the alumni, and many letters strongly commending the idea have been received by the President. As the week advanced

the professors had the unusual experience of receiving applause at the close of the lectures, and these lectures became more and more round table discussions. Several other colleges and state universities have made inquiries concerning this project, and altogether it was a most happy and successful experiment.

Departments of religious education, with three full-time instructors including an instructor with a Ph.D. degree at the head of the department, have been established in five of our institutions, namely, Maryville College at Maryville, Tennessee, Trinity University at Waxahachie, Texas, Parsons College at Fairfield, Iowa, Hastings College at Hastings, Nebraska, and Macalester College at St. Paul, Minn.

The head of the department at Hastings College—the newest of these departments, just opening this fall—sets forth his ideals concerning the objectives in language that is most significant, indicating that it is the business of the Christian college to function more effectively as a servant of the community in which the college is located. He writes as follows:

"I have two great objectives to begin with. First, I hope the new department will afford all students a chance to integrate their total life experience—curricular, extra-curricular—into a meaningful, reasonable and dynamic Christian philosophy of life. My observation is that many students end up their careers with numerous facts and a multitude of fragments that obscure spiritual vision and paralyze their moral endeavor. Our first aim will be to conserve the good of the past, and then work on to a clear discernment of fundamental ends. Then, I hope that many young men and women will actually learn the technique of religious education, so that they may return to home communities and help build up real church schools that incorporate the best that is known about principles, organization and methods. I believe the churches of Hastings and surrounding country will gladly cooperate in affording fields for observation and practice on the part of our students. They must really learn how to do the thing while here, and not be turned away with theory that they have had no opportunity to test."

In the realm of the church school, our Board has inaugurated this fall a program of education built upon a recognition of the

varying needs and receptivities of the several age groups represented in a church school. This new age group program, built upon the lines of modern psychology and education, aims to attain objectives and therefore is built around the four great areas of instruction, devotion, recreation and expression. We believe it is the fullest and best program of character-building education that has been set forth by any church.

In the realm of adult education our Board is also making distinct progress. A full-time director comes to the Board December first. The Departments of Stewardship and Missionary Education are also being tied into the full program of education as necessary parts of the complete system.

JOHN E. BRADFORD

The controlling synods of the UNITED PRESBYTERIAN CHURCH have at the annual meeting approved the consolidation of Xenia Theological Seminary at St. Louis with Pittsburgh Theological Seminary at Pittsburgh. The union is to become effective with the beginning of the academic year 1930-31.

Xenia Theological Seminary was founded by the Associate Presbyterian Church in 1794 at Service, Pennsylvania. It was moved to Canonsburg in 1821, to Xenia, Ohio, in 1855 and to St. Louis in 1920. Pittsburgh Theological Seminary was founded in 1825 by the Associate Reformed Presbyterian Church. Seventy-two years after the union of these two churches, to form the United Presbyterian Church, the long promoted union of these seminaries is to become effective.

During the past summer President J. A. Thompson, of Tarkio College, Missouri, and President R. T. Campbell, of Sterling College, Kansas, have submitted their resignations to the administrative boards of their respective institutions. In both instances the resignation was accepted to take effect at the close of the present academic year. The latter of these has served his college for a term of twenty years and the former for a term of forty-three years.

On Friday, October 18, Westminster College, Pennsylvania, dedicated Old Main Memorial which has been erected on the site

of their main building which was burned one year ago last January. The new building is a beautiful stone structure which would be a credit to any institution.

LESLIE GLENN

The major objective in the college work of the DEPARTMENT OF RELIGIOUS EDUCATION OF THE NATIONAL COUNCIL OF THE PROTESTANT EPISCOPAL CHURCH is to get placed in effective positions clergymen and women workers who can give pastoral care to the students coming from all over the Church to strategic college centers.

(1) *The Church must secure the right person.*

Age, Churchmanship, married or single, personality, none of these things matter primarily. It is all a question of whether he has a faith that he can make possible for others. The test of inspiration is the power to inspire.

(2) *It must secure an effective position for him.*

A worker should have a pulpit and an altar. A good man need not be expected to become janitor of a community center or scout for the rector to bring in students to the service.

(3) *It has to get him placed in it (subject to removal).*

This is the real snag. There is no such thing as the student problem, any more than there is the carpenter problem, or the banker problem. The Church's placement system is the problem. If it were made possible to place some really effective men in effective positions, student work would at once capture the imagination of the Church. Student work does not need to be *promoted*, it needs to be *done*. The Church wants to see the work before it will believe that it can be done.

The obstacle is too often the dog-in-the-manger parishes that either will not call a man who can reach students, or will not allow another mission to be started near the university.

Bishop McDowell, of Alabama, formerly student pastor at Auburn, states the objective as "reshuffling the cards so we can take a few tricks."

A number of men have been called to work with students during the past year among which are the following:

Rev. Moultrie Guerry.....	Sewanee, Tenn.
Rev. Theodore Evans.....	University of Alabama

Rev. Norman O. Hutton.....	Wellesley College
Rev. Otis Rice.....	Trinity Church, Boston, Mass.
Rev. Gardiner M. Day.....	Williams College
Rev. Russell Hubbard.....	University of South Dakota
Rev. Carter Harrison.....	South Dakota State College
Rev. Richard Martin.....	Virginia Polytechnic Institute
Rev. Vincent Franks.....	Virginia Military Institute
Rev. Louis Pitt.....	Haverford College

The following women workers with students have been placed this year through the Woman's Auxiliary or other agencies:

Mrs. Frank Challen.....	North Carolina College for Women
Miss Ellen Gammack.....	University of Michigan
Miss Elsie Brown.....	University of North Dakota
Miss Leila Anderson.....	East Carolina Teachers' College
Mrs. Jennie M. Howard.....	University of California
Mrs. Julester Post.....	University of Missouri

The Church colleges have entered upon what appears to be a very promising year. Trinity is going ahead with the erection of a beautiful new chapel. St. Stephen's has become part of Columbia University, combining the advantages of the large university with the location in attractive country not far from New York.

A large effort will be made this year to present the claims of the ministry. Under the leadership of Dr. Drury, headmaster of St. Paul's School, Concord, N. H., two conferences on the ministry will be held at the school, one for college men January 3-6, 1930, and one for school boys in June. Dr. Wilfred Grenfell and A. Herbert Gray will be leaders at the college men's conference in January.

WILLARD DAYTON BROWN

The outstanding feature of the work of the BOARD OF EDUCATION OF THE REFORMED CHURCH IN AMERICA during this year past has been the observance of the one hundredth anniversary of the formation of the Board. It was organized on May 7, 1828, in the Consistory Room of the Collegiate Reformed Church of New York City. Its first name was The Education Society of the Reformed Protestant Dutch Church. It was organized as a private enterprise without denominational recognition. A group

of New York and New Jersey ministers and elders were the originators. They felt the need of some agency that would function in the field of aid for students planning to enter the ministry. This feature has always been very prominent in the work of this Board. In 1831, it was taken under the care of General Synod and renamed the Board of Education.

It would appear that then, as now, not many of those well endowed with the world's goods heard the call to this sacred work. They said a good deal in those days about "indigent but pious youth who think they have a call" to the ministry. They appealed to the churches for aid for these. While organized as a private enterprise, they reported regularly to the General Synod. In the century since the organization, this phase of the work has received wide attention, with the result that the Board and the Synod hold a relatively large endowment, the income of which can be used only for this purpose. With the passing of the years, however, the scope of activity has broadened until now it embraces recruiting for the ministry and mission field, student aid, and leadership in the field of Christian Education, especially in relationship to the academies, colleges and seminaries. The Board is the denominational clearing house for these institutions.

One feature of the celebration of some significance was the raising of an anniversary fund of \$100,000. The fund was fixed at this relatively low figure because of the fact that our Boards of Missions (three in number) are also celebrating one hundredth anniversaries in the short space between 1928 and 1932. The celebration of the Board of Education was postponed until 1929 because of the celebration of the Tercentenary of the denomination falling in 1928. The \$100,000 raised will be added to the endowment of the two colleges, Hope at Holland, Michigan, and Central at Pella, Iowa.

O. T. DEEVER

THE CHURCH OF THE UNITED BRETHREN IN CHRIST, by an action of its recent General Conference, has merged three of its educational Boards into one. The same Board covers the work of the church colleges, and seminary, Sunday church schools, Christian Endeavor societies, vacation church schools, leadership training,

conventions and institutes, brotherhoods, vocational guidance, life work recruits, and similar activities. The Board is also promoting missionary and stewardship education in cooperation with the mission boards of the church.

The Board consists of fifteen members and has a staff of four full-time workers and one part-time associate. The staff is now complete and consists of the following: Rev. O. T. Deever, D.D., General Secretary; Rev. Martin I. Webber, Director, Adult Work and Leadership Training; Rev. J. Gordon Howard, Director, Young People's Work; Rev. James A. Weber, Associate Director, Young People's Work, and Miss Lula J. Fox, Director, Children's Work.

Each annual conference is being organized with an organization duplicating the general organization. In like manner each local church is to be organized with a Board of Christian Education with not less than five members and four directors. There is to be a General Director, a Director of Adult Work, a Director of Young People's Work, and a Director of Children's Work. This local Board and the directors are to give the local church a correlated program of Christian education.

One of the outstanding objectives of the new Board and its staff of workers is to create a larger interest in higher Christian education and thus reinforce the work of our colleges. The denomination has six colleges and one seminary. The Board cooperates with these institutions in the promotion of educational ideals throughout the church.

An increasing number of college students are determined "to find out for themselves" industrial conditions by going out during the summer as manual workers, getting their own jobs, living on their own wages, and working under the same conditions as their fellow workers. These "Student in Industry Seminars" were held during the past summer in such centers as New York, Detroit, Chicago, Houston, Los Angeles, Atlanta, Denver and Tacoma.

AN OPEN LETTER TO BOARD AND FACULTY MEMBERS OF CHRISTIAN COLLEGES

The Presbyterian Educational Association of the South has issued an *Open Letter* to the members of the Faculties and Boards of Trustees of all the educational institutions of the Presbyterian Church in the United States, which contains fifty-six questions for their consideration—the questions being those considered at Montreat, N. C., July 2-7, 1929, by the Presbyterian Educational Association—and which sets forth the problem of the religious significance of these Presbyterian institutions in the following terms:

If, then, this institution is to justify its existence, both the board and faculty must bear constantly in mind the fact that it exists so to commend the Christian ideal, which is that man's chief end is to glorify God and enjoy Him forever, to its students, that they will be led to shape their own character and conduct into conformity with this ideal, and thus perpetuate and propagate the Christian ideal in the lives of others. Moreover, both board and faculty must remember that the Christian ideal can be commended to the intelligence and conscience of the students only as the Christian, that is to say, the Biblical conception of God, of nature, of man, and of the Bible are commended to their intelligence and conscience. I cannot pause to elaborate these conceptions. It will be enough to say in passing that the Christian conception of nature is that "the earth is Jehovah's and the fulness thereof, the world and they that dwell therein," that is to say that this ordered universe, in all its aspects and in all its vast majestic sweep, exists to manifest forth the glory of the Divine perfections and to be a means of communion and fellowship between the rational creature and God, his Creator. The Christian conception of the Bible is that the Scriptures of the Old and New Testament are the Word of God written, in the light of whose teaching all opinions, not only of ancient but modern writers, are to be examined and by which the validity or invalidity of the same are to be determined.

It is obvious that the Christian conception of God, of nature, of man, and of the Bible cannot be commended to the intelligence and conscience by a crude dogmatism that suggests to the thoughtful student that these Biblical conceptions will not bear a searching examination; nor can they be

commended by dragging them by the ears into the instruction of the class room and commenting on them in a mechanical and wooden fashion; least of all, can they be commended by a heated and harsh denunciation of the persons and views that today are aligned in opposition to these Biblical conceptions.

On the other hand, it is equally obvious that they cannot be commended to the intelligence and conscience of students by a policy of silence in regard to them. On the contrary, these Biblical conceptions must directly and indirectly dominate all of the instruction given in every department of the institution. As opportunity offers and occasion demands, they must be affirmed and illustrated; their validity must be vindicated, both by presenting the positive evidence upon which they themselves rest, and also by exposing the validity and the pernicious consequences of the conceptions with which today it is proposed to supplant them. There is no department of instruction in the college, not even excepting the departments of mathematics and the languages, that will not furnish the opportunity for touching naturally and effectively upon these fundamental conceptions of the Christian system.

The effectiveness with which they can be directly or indirectly introduced into the instruction of the class room will depend in part upon the extent to which the minds of those giving instruction are at home among these conceptions, so that they move freely and naturally among them. It will depend also upon the beauty and the worth which these Christian conceptions possess for those who are giving instruction in the class rooms. It is still true that "out of the fulness of the heart the mouth speaketh." If we have ourselves intelligently and cordially accepted these conceptions, we will naturally speak of them, and we will speak naturally of them; we will come to their defense in a Christian spirit that will give calmness, dignity, courtesy and effectiveness to what we have to say in their defense.

It is further to be noted that these fundamental Christian conceptions will be commended to our students in proportion as those who instruct them show themselves each to be a master of his own department, shows himself to be acquainted with the literature of the subject and so competent to speak about the views advanced in connection with it. They will be commended in proportion as the whole ordering of the class is such as to awaken in the student a sense of the importance and dignity of the matter with

which he is dealing, and to cultivate in him an intelligent sense of responsibility for his personal attitude toward the subject. We need scarcely add that the effectiveness of every other way of commending these Christian conceptions, to which we have been referring, will be profoundly affected by the impression that the personality and life of the instructor make upon the student. Truth is never so beautiful, never so impressive as it is when exemplified in life.

In conclusion, such is my conception of the great but also glorious task to which the Church has called you, who are instructors in this institution. It is a task of immeasurable responsibility, and equally immeasurable privilege. It is a task which, apart from the grace and power of God, is beyond human strength. And yet it is a task that must be performed, if Christianity is not to perish from the earth. It is a task at once the more difficult and the more important because of influences operating from many sides, but particularly in educational circles, which, if they prevail, will replace the Christian conceptions of God, of nature, of man, and of the Bible by those of deism, pantheism or materialism, all of which are more or less disguised forms of atheism. There is no more appalling vision called up by the words of Scripture, than that called up by Paul when he refers to those who are without God, *and consequently without hope in the world*. It is the work of the Christian college to prevent this catastrophe.

Commending you to God and the word of His grace for the work to which He has called you, I am

Your Brother in Christ,

The Bible and Religious Education Department at Parsons College has just been reorganized and three faculty members will give full time to the work. Practical laboratory experience will be afforded the students, since one of the faculty members will also serve as director of the young people's work in Fairfield Church and arrangements are being made to have students interested aid local churches in needy fields nearby.

AN EDUCATIONAL PILGRIMAGE

PRESIDENT EMERITUS W. O. THOMPSON

To one who has never taken part in an educational pilgrimage there is something unique in what has been termed the annual Pan-Presbyterian Educational Pilgrimage and Conference of October 3 and 4. It was described as a little journey of affection and appreciation to an ancient shrine of American Christian education. The journey was participated in by representatives of colleges affiliated with Presbyterian and Reformed churches and was under the general supervision of four Boards of Education. The journey took us to Neshaminy-Warwick Church twenty-five miles north of Philadelphia. This church founded in the second decade of the 18th century by William Tennent carries a very significant historical interest. Here George Whitfield, the well-known evangelist, preached as did also a number of other men contemporary with Tennent and Whitfield. The church still stands, having been well preserved and modernized. A second building for social and religious purposes, a parsonage in a beautiful setting with white oaks of several centuries' standing, and beautiful landscape—there was everything needed to make a rural picture of a most satisfying character. Near here the Log College was located although the exact spot can not be determined. A suitable monument has been erected to mark the campus if not the location of the building.

The conference brought together fifty or more men and women engaged in the several phases of Christian education. The program at the country church occupied October 3rd and had a touch of sentiment in the unveiling of a memorial tablet, the original headstone of William Tennent's grave. The irrepressible humor or wit of the Irishman could not fail to suggest that we were now receiving a tablet which the church had preserved for one hundred and eighty-three years.

The history of the alumni of the law college was admirably presented by Reverend George H. Ingram. This institution never issued a catalogue or any other of the modern devices used to attract students to desirable centers of education. Dr. In-

gram's article however made very clear that of the limited number whose history had been made available there was an unusual body of men who reached distinction. There were signers of the Declaration of Independence, there were enough men among them to determine practically the earliest history of Princeton College. The emphasis in those days upon the importance of an educated ministry and of the classical training of men for public service has a thrilling revival of interest to a group of educators in these days. Dr. Erdman of Princeton set out in an address very clearly that in these early experiences there were three features; first, the classics; second, patriotism; and third, the cultivation of personal piety. Dr. Robert E. Speer in speaking on Christian education in the service of the world emphasized three things; first, the transmission of our inheritance; second, the training of capacity; and third, the interpretation of education from life itself. As one called the roll of a few names such as Samuel Blair, Samuel Davies, Samuel Stanhope Smith and Benjamin Rush, M.D., it was easy to see that these men were fine illustrations of the themes in the two addresses above referred to. There were eight of these alumni among the early trustees of the College of New Jersey, now Princeton.

In the evening at the Bellevue-Stratford, the Annual Fellowship Dinner was followed by official greetings and stimulating addresses from President Charles H. Turek of Centre College and Dr. Mary E. Woolley of Mount Holyoke. This entire day and evening therefore were saturated with the sentiment of Christian education from the historical point of view. Other addresses not here mentioned carried this message and the day was a delightful experience in that it took one away from all present academic surroundings and brought him into the kind of fellowship so characteristic of those whose education and experience have grown out of the background not unlike that of the Log College. It was interesting to note that every person whose name appeared on the program met his engagement and met it with careful preparation. Every address delivered was marked by a high degree of merit.

Friday, October 4, was more of an educational conference held in Westminster Hall, Witherspoon Building, Philadelphia. One

hesitates to select a particular address from a considerable number in a program, but certainly no adverse comment would develop when attention is called to the very comprehensive paper on "How Colleges Look to Church Boards of Education" by Dr. Willard D. Brown, Secretary of the Board of Education of the Reformed Church in America. This paper dealt in a masterful way with all the problems of maintenance and support, of standardization, and the interior problems arising out of the offices of secretaries and presidents. A clear discussion of the number of colleges in existence produced a definite effect on the minds and judgment probably of both college presidents and professors. The changed conditions of the twentieth century oftentimes fail to justify a sound judgment of the 18th or 19th centuries. The churches as well as the Boards of Education will be compelled to recognize this changed situation and deal with it courageously if they are to carry on in a self-respected manner.

Perhaps the most sparkling and brilliant address came in response to the topic, "Is a Presbyterian University Desirable?" President Harry M. Gage of Coe College, a young man of wide experience in education, aroused a keen interest by the careful analysis he made of university problems and of the ability or willingness or necessity of the churches attempting to meet such a situation. In passing, one feels that the doctrine of neutrality cherished by so many educators has robbed education and many topics of a great deal of interest. If education is to be revealed in the life processes of men and women, there is room for some discussion as to how valuable a car load of thoroughly sterilized facts would be in stimulating action. They certainly would not be overloaded with idealism. All of which seems to say that one must carry into his university education something that will not give a neutral tint to any subject of human interest.

A characteristic feature of these two days was a testimonial luncheon and the official recognition of a small group of persons who had served approximately half a century in the field of education. These were President Emeritus James Wallace, Macalester College; President Emeritus W. J. Martin, Davidson College; Professor Emeritus Miss Alice Winbigler, Monmouth

College; Dean Stephen W. Stookey, Coe College. This recognition was followed by an address on "The Christian Teacher and his Teaching in the Modern College."*

It was interesting to note that through all these two days there was the evident consciousness that character so earnestly desired in all educated people was regarded as a by-product. Character building obviously is not an overnight process. Although the Constitution regards the "pursuit of happiness" as one of the inalienable rights, it is obvious the more we pursue it the less we find it. This principle obtains as to character. The more consciously you seek to develop a specific thing, the more perilous your pursuit becomes. The more conscientiously one does his duty in the process of education, the more assuredly may he rely upon a by-product of a very satisfactory kind.

During the next three months Dr. John R. Mott is going to hold a number of day institutes in the larger cities and student centers of the different sections of the country such as Seattle, Los Angeles, Chicago, and Philadelphia. These institutes are to be definitely religious in interest and to them are to be invited a very carefully selected group of faculty and students.

These gatherings will head Dr. Mott present the "world program and needs" as he saw them during his latest world tour. It is hoped that out of these institutes will come many recruits for the world's mission fields.

Dr. Mott's schedule is arranged as follows:

November 10	Minneapolis, Minnesota
" 16	Seattle, Washington
" 19	Portland, Oregon
" 22	San Francisco, California
" 24	Los Angeles, California
December 14	Chicago, Illinois
January 5	Baltimore, Maryland
" 10, 13, 21	Philadelphia, Pennsylvania
" 12	Nashville, Tennessee

*By the inimitable President Thompson.—*Editor.*

DEPARTMENT OF BIBLICAL INSTRUCTION

OFFICIAL ORGAN OF THE NATIONAL ASSOCIATION OF BIBLICAL
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BIBLICAL LITERATURE, SYRACUSE UNIVERSITY

THE PROPHETS' VISION OF A WAR-FREE WORLD*Editorial*

Recent events indicate that the Kellogg Pact was more than a mere gesture. The "conversations" of President Hoover and Premier MacDonald appear as another step in the direction of outlawing war and making human beings behave as if they were possessed of reason.

As biblical instructors it behooves us to review the movements of our time in the light of biblical ideals. What then is the bearing of biblical teachings on world peace?

We have to remind ourselves that on this subject as on so many others the opinions found in the Bible are not uniform. There were two views held then as now; and it is possible to quote Bible passages on either side of the question. For instance, King David was in one circle commended as a man after God's own heart, "a mighty man of valor, and a man of war, . . . and Jehovah is with him." But in another circle he was condemned for exactly the same qualities: "But God said unto me, Thou shalt not build a house for my name, because thou art a man of war, and hast shed blood" (compare I Sam. 16: 18 with I Chron. 28: 3). It is evident that in the time of the Chronicler, which reflects a later and more developed age, there had made itself felt the incompatibility of a genuine religious spirit with human slaughter.

So again, those in favor of war can quote two Psalms (18: 34; 144: 1) to the effect that military skill is a God-given faculty:

Blessed be Jehovah my rock,
Who teacheth my hands to war,
And my fingers to fight.

He teacheth my hands to war;
So that my arms bend a bow of brass.

But those against war may also quote a Psalm (46: 9) on their side:

He maketh wars to cease unto the ends of the earth;
He breaketh the bow, and cutteth the spear asunder;
He burneth the chariot in the fire.

It is abundantly evident that the militaristic spirit has a large place in the Bible, and there is no need to point out the evidence. We need not be surprised at this: the Bible is a very human book, and it reflects every stage of development. Its militarism is the relic of an earlier barbarism, and needs no special explanation. What is remarkable and needs to be accounted for is its anti-militaristic attitude, which we think is so modern. The marvel of the Bible, in the light of the modern peace movement, is the prophetic announcement:

They shall beat their swords into plowshares,
And their spears into pruning-hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more.
But they shall sit every man under his vine and under his fig-tree;
And none shall make them afraid:
For the mouth of Jehovah of hosts hath spoken it.

Here is a vision of a world in which the constructive and peaceful implements of agriculture have taken the place of the destructive weapons of war; in which an international good-will has done away with the need of the R. O. T. C.; and in which economic conditions speak for a prosperous and safe democracy. Whence has this ideal come? It is well known that it is found in almost identical form in Isaiah (2:2-4) and Micah (4:1-5). Either Micah has borrowed it from Isaiah or Isaiah from Micah; or both borrowed it from an earlier prophet; or it has been inserted in both by a later hand. In the present connection it matters little which view of its appearance we hold; for in any case its idealism is startling in its boldness. Whence has it come? Have the political, social, and religious conditions of the Assyrian, Babylonian, or Persian period suggested it? It is not at all improbable that the prophets who were keen observers of events, with a wide range of observation, had anticipated our conclusion that "war is hell"; that it brings with it famine, pestilence, and death; that it undermines the social, economic, and moral structure of society; and that if unchecked it will bring annihilation;

and that they came to see, as we are beginning to see, that the only hope of averting a universal catastrophe is the cessation of war.

This is certain that the prophetic writer ascribes the origin of the ideal to God himself; for he says "the mouth of Jehovah of hosts hath spoken it." This is tantamount to saying that it was felt to be an unshakable conviction drawn from faith in the living God and a moral order of the world. It is this kind of unique idealism that furnishes the best evidence for the inspiration of the prophets. It is a prophecy not in the sense of a thaumaturgic prediction of conditions autoeratically imposed by a Divine will, as some would fain make us believe, but a prophecy of an ideal state of society worthy of the moral character of both God and man in the realization of which both cooperate. It is a manifestation of the religious genius of the prophets, who lived in such communion with God as to allow Him to make them see as He sees, then to utter truths self-evident and of utmost and permanent value to man. There is no stronger evidence for the inspiration of the prophets, "that holy men spake as they were moved by the Holy Spirit," than that in a time of carnage for conquest they saw a better time coming, when the nobler traits of man's nature will assert themselves in dealing with his fellow-man, when wisdom will prove better than weapons of war.

Since writing the above, President Hoover made his Louisville address on America's vast waterways program in which he quotes the prophetic passage under discussion, showing that he is consciously under its benign influence. This is so appropos to the subject that we must call attention to it. In speaking of the annual cost of carrying out the whole project, the President said that this was equal to the cost of one-half of one battleship. And in commending the outlay he said: "If we are so fortunate as to save this annual outlay on naval construction as the result of the forthcoming naval conference in London, *nothing could be a finer or more vivid conversion of swords to plowshares.*"*—I. J. P.

* Italics introduced by the Editor.

THE LITERARY APPROACH TO THE BIBLE

MIMS THORNBURGH WORKMAN

Professor of Biblical Literature, Vanderbilt University School of Religion

One day in June, 1860, Robert Browning passed from his Casa Guidi home to ramble, as he loved to do, among the crowds that crammed the streets of Florence on such a noontide of Italian summer. On this day he seemed to feel himself "pushed" more palpably than at other times by "the hand that was ever above his shoulder," and under that impulsio he entered the Piazza di San Lorenzo and found it as usual a welter of "booths, buzzing, and blaze." Browning had picked up many an old oddity in these markets. He paused by a book vender's barrow and ran his eye over the varied volumes. Eye and finger together chanced to fall upon an old, worn, yellow book which had slipped down so as to be almost hidden between its neighbors. Flipping the leaves, he noticed that it was the court record of a murder trial held in Rome two hundred years since. He shoved a lira into the vender's hand and made again for Casa Guidi, reading the book all the way home. In fact, he was absorbed in it all the rest of that day. As he read on into the night, one by one the persons in that old trial stepped out of mere history and were reborn in the living mind of Robert Browning. Some time that afternoon or that night Pompilia and Caponsacchi became by way of this master poet the possession of the modern world. And out of that noonday discovery emerged after eight years the greatest work of England's greatest poet—greatest indeed, so say many who ought to know, for it is simple fact that Browning has never been surpassed for mastery of motives, and "The Ring and the Book" was hailed by a contemporary review as "the most precious and profound spiritual treasure which England has received since the days of Shakespeare."

More than twenty years later Browning tenderly exhibited the old court record to a visitor from Boston and spoke with intimate personal affection of Pompilia, Caponsacchi, and the old Pope. Now, my point in retelling again here that incident in Florence is to recall to the reader those lines near the opening of "The

Ring and the Book" in which Browning has recaptured that moment when he first saw the old yellow book:

"Here it is, this I toss and take again;
Small quarto-size, part print, part manuscript:
A book in shape, but really pure crude fact
Secreted from man's life when hearts beat hard,
And brains, high-blooded, ticked two centuries since.
Give it me back! The thing's restorative
I' the touch and sight."

The Bible to-day is being born again. It is dying as dogma, a death that is most painful to some, and yet to others who fall behind them not one whit in reverence for vital values the loss is evidently not worth even a sigh. Dying as dogma, it is being born again as literature. The aim of this brief essay is to say what is involved in the treatment of the Bible not as dogma but as literature.

Not only through our seminaries and universities, but also through those amazingly many and popular means of adult education such as magazines, lay lectures, and teacher-training classes for leaders in the church-school—through all these ways together and through many others besides, as well as through the veritable deluge of new books, the aim of which all alike is to popularize university and seminary view-points, we are all turning plainly and fast from the Bible as a book of theological propositions in the old dry sense to the Bible as a record of a real people's real life.

Orientation is the first demand of this kind of approach, orientation of a distinctly different kind from that of theological thought in this country a century ago and of popular opinion ten or fifteen years back. To this orientation the clue and key is not homiletic—the need of a text on which to hang next Sunday's sermon—but vital. The clue is the felt need of life, more life and fuller, new life indeed, a need which is felt intensely by all of us at some time and by some all the time. (These latter are our living prophets, saints, and martyrs.) This vital need requires a vital satisfaction. It is life itself welling up after life unattained, and the yearning cannot be put at peace except by life itself, life at its highest, the best we know or can

think, the life that makes us conscious of being alive in those moments when we feel ourselves most living. That is, God, in whom we live and move and have our being. To know the Bible as literature is nothing less than to know it as religion. For in the great sense literature is life, and life *par excellence* is religion.

Now, why have so large a proportion of our humanity, thus conscious of their hunger and hope, turned with such striking agreement to this one body of literature among many, the Hebrew-Christian tradition? The reason is in history. Other peoples have produced their mystical geniuses and their moral champions, indeed, and none of us would be willing to be without a single one of these who has added indispensably to our insights and achievements. But they all together have not done so much for us as have the seers and singers of ancient Israel and the founders of the Christian movement. And supremely, Jesus, "the master light of all our seeing." Here again is simple fact, requiring not to be proved but to be seen—as it is seen by minds which have become responsive and sufficiently free of bias. A fact, it stands by reason of its being a fact. This, the inner miracle of the religious consciousness which created the Bible, is the all-inclusive miracle which lends whatever meaning one sees in them to those separate and included incidents which we familiarly call miracles. All men have wanted, consciously or unawares, to know God, to find Him, and to feel Him; but of all those who have tried to see and think of Him the Hebrews and the early Christians have seen clearest and farthest and truest, if it is to be that one may determine what is truth by the Spirit of Truth, which is none other than the Spirit of God within himself.

To see the Bible in its meaning as literature requires also recognition of the fact that it was not written in a single day or generation or even in a single millennium, nor by a few men only, but by many men, of many minds and in many moods, with aims ranging from the pragmatic to the prophetic and with messages voicing sometimes our homely creature-cries, and sometimes—indeed, oftener—bodying forth such high view and intent as can only be spoken of as Divine in its origination.

Open the Bible at some places, and one finds a creed of common-sense rules, quite unmythical, for getting ahead in this present world. But turn to the next page, and we are lifted to the level of "the high that proved too high, the heroic for earth too hard, the passion that left the ground to lose itself in the sky."

In respect of its significance to humanity the highest mountain in the Bible is the hill of Calvary. All these years since that one dread day there has beamed and burned from that high altar of perfect self-giving a steady and searching light to show us the best way to the best. The *only* way, in truth. "He gave the utmost for the highest;" so must we, if we are to know what life may be like, whether for ourselves or for all our kind.

God and man together wrote the Bible, and it took them a long time. It took six hundred years to make "the divine library of the Old Testament" if we reckon only the whole books more or less as we have them. And if we could follow back the sources which those books cite, pre-biblical bibles unknown to us except by such naming and passing hint of what was in them, and then follow back and back the sources of these sources, we should find ourselves at length in the time before the Hebrews learned to write, even. Fifteen to twenty centuries it took in all, let us say, for the making of the Old Testament. That means, of course, for the production of the books one by one, and their sources; there will be nearly three centuries more for the official elevation of the literature as a whole to the authoritative position of a specially sanctioned and sacred Canon, a community-exalted Bible, as we think of it. And as yet there is no New Testament. It is believed that the earliest of our Gospels was not written until a generation or so after Jesus' days in this flesh were fulfilled, while according to a sort of accepted consensus the latest book of the New Canon was not written until a hundred years or so after Pentecost.

The literary student of the Bible must not only *find* himself, in the midst of the values, ethical, inner, and eternal, with which these men were dealing, as humanity's experts in such matters; he needs, moreover, more than to sense the "long leisureliness" of *developing* moral consciousness and value-vision which is manifest when the literature is recast into the time-order of its

production, part by part. There is still a third essential, and apart from this the Bible will always remain, with the effect of tragic loss, unreal, a sort of museum-piece. Now, how may the Bible become one's own, to have and to hold and to dip his pen in when one would write his heart's highborn resolves? The answer is: one must *evaluate*. For there is a Bible within the Bible. To find and to possess this inner, intimate Bible is the great thing. The process is not difficult. It is natural. It demands only the hungry spirit and the unhurried moment, and for reward it gives now and again a gleam of light from the Source of light: "here is the finger of God, a flash of the will that can—existent behind all laws, that made them, and lo, they are!" It cannot be that all parts of the Bible will have equal value to all their readers, for by our different needs we are led to different sources of supply. Yet be it remembered on the other hand that perhaps there have been few seekers after a better way of life who have felt no stirrings of response whatever to the Beatitudes and the Lord's Prayer, or if not we should have cause to wonder if the constitution of their inner life were normal. It requires the same kind of inspiration to read the Bible as it took at the first to write it, and the results of such inspired reading will be as varied as those of that writing—varied because vital.

The list of best sellers will be different a year from now, but the Bible remains with us. Why? Because it is bound in a different kind of cover? We are, indeed, all of us, somewhat intrigued by exteriors, but hardly to that extent. If we have bound our Bible differently, the reason is in us quite as much as it is in the Bible; it is in both. Humanity has not merely taken a look at the Bible and passed on by. We have *kept* our Bible. We have taken it with us to our new homes and hopes. We have found in it a voice, a sort of incarnation in print which has helped to an incarnation in humanity of the things we need most and therefore value above all else: liberty, love, helpfulness, courage, and the like.

The Bible has been ours all these years and will be in some intimate way of their own our children's also, just because our longing for larger life is a fact and is the most factual fact about

us. The makers of our Bible knew this in respect to themselves and their age by a way of their own too deep to be called mere instinct. Let none hesitate to call this what it is—inspiration. What they wrote was moved and molded by their knowledge of that fact, a knowledge as certain and organic to their business and bosoms then as any familiar natural phenomenon, such as the mid-day sun or a row of hills seen from one's window is organic and certain to us whose lot is cast in these latter-day scenes and searchings.

We shall keep the Bible because our spiritual experience is the essential and making fact about us.

“Here it is, this I toss and take again;
Small quarto-size, part print, part manuscript:
A book in shape but, really, pure crude fact
Secreted from man's life when hearts beat hard,
And brains, high-blooded, ticked two centuries since.
Give it me back! The thing's restorative
I' the touch and sight.”

Some sixty thousand students have left their home lands to study abroad, about half of them being found in the student centers of Paris, London, New York, Berlin, Vienna, Prague, Dantzic, Liege, Grenoble, Graz, Munich and Tokyo. In the United States alone last year the foreign students numbered 9,113. The greatest hope the world has for international peace and understanding is in the coming and going of these young people for the purpose of obtaining an education in other lands.

The 9,113 foreign students in the United States last year were enrolled in 428 colleges and universities distributed in the different regions as follows: Middle Atlantic, 2,975; Central, 2,094; Pacific Southwest, 1,218; Pacific Northwest, 680; Rocky Mountains, 221; New England, 1,208; Southwest, 372; South, 336.

Seven institutions enroll more than 200 foreign students each: Columbia, 873; New York University, 462; University of Washington, 320; Harvard, 298; University of Chicago, 266; University of Michigan, 265; Massachusetts Institute of Technology, 210.

THE THEOLOGICAL WORLD

GARDINER M. DAY

The most significant event during the past six months in the theological world is the announcement that the Chicago Theological Seminary has called to its presidency Dr. Albert W. Palmer, to succeed Dr. Ozora S. Davis, who resigned last year on account of ill health. Dr. Palmer is a graduate of the Yale Divinity School and, after an outstanding ministry in Honolulu, was called to the First Congregational Church of Oak Park, Illinois.

We learn that the Western Theological Seminary reopened in Evanston on October 2. Owing to various circumstances the seminary had been closed for some time. Now, however, under the leadership of Dean Frederick C. Grant, the seminary opens with a student body of fifteen men and four resident professors, as well as several lecturers. The Garrett Biblical Institute has provided them with classroom space, while Wesley Hall, the Swedish Methodist Seminary, has provided a dormitory. Thus the seminary has been able to open for the academic year, instead of having to wait until their buildings are completed. At the present time a group of buildings modeled after the old abbeyes of England is under construction. In the completed buildings will be a chapel, offices of administration, a library, dormitories, classrooms and laboratory in a very compact unit. It is expected that the chapel will be completed by February. Dean Grant is taking advantage of the most modern methods of education in his course in practical theology, because the course will not be given by one man, but by a succession of experts on various related subjects. This is the system which is used at the Union Theological Seminary, the Episcopal School in Cambridge and others. In addition, the seminary will run an extension department for ministers. Meetings will be held once a month, with assignments of reading and research. The seminary will be closely affiliated with Northwestern University and the University of Chicago, so that a student may receive his Ph.D. from those institutions.

THE CIRCULATING LIBRARY

Through the generosity of an alumnus, several years ago, the Union Theological Seminary, New York, was enabled to form a

lending library in connection with its seminary library. The alumni were quick in taking advantage of this and books have gone out from Broadway and 120th Street to far-off missions as well as the suburbs of New York. The original donor was unable to continue to make this service available. President Coffin appealed to the alumni and funds have been received to continue this most useful library. We speak of it here because it is so difficult for ministers to get the best modern books if they are not near large cities and it has been a great boon to many graduates of Union all over the world. May we hope that other seminaries will be enabled to have similar libraries and will have educational work among the graduates as well as among the students.

COLGATE-ROCHESTER

On November 8, Dr. W. A. Beaven will be inaugurated as President of the Colgate-Rochester Divinity School to take over the work so ably carried on for many years by Dr. Clarence Barbour, the new President of Brown University. Dr. Charles W. Gilkey, Chaplain of Chicago University, Professor Kenneth Latourette of Yale Divinity School and the Reverend C. Wallace Petty will take part in the inauguration exercises. During Dr. Barbour's last year a new Ayer Lectureship was founded in the seminary and five lectures were given by Dr. Sperry of the Theological School in Harvard University. Next April the lecturer will be Dr. Lynn Harold Hough of Montreal. In addition to the new president, Dr. David J. Evans has been added to the faculty as professor of preaching. He comes from a pastorate of the First Baptist Church of Kansas City and from teaching in the William Jewell College, and will strengthen the already distinguished faculty of the Colgate-Rochester Divinity School. A change is also to be inaugurated in the curriculum of the school. So wide is the field of study in the realm of theological education and so difficult is it to choose fields of specialization that it is hoped an orientation course will help men to make more intelligent choices of their life work.

GALE SEAMAN

For some time the Theological Subcommittee of the National Council of the Y. M. C. A. has been looking for a man to serve

as secretary of the theological seminaries. The appointment of a man has been delayed in order to make sure to find the best man. Such a man has been found in the person of Gale Seaman, a graduate of the Yale Divinity School, who has taken part in the movement for greater cooperation among the various seminaries. It is hoped that he will agree to keep the fellowship which grows up in undergraduate days in the various Associations equally strong even after the men separate to enter different seminaries and different denominations, so that eventually all the seminaries will form a more united front for Christ. In a letter which he has sent out to various recent graduates of seminaries is the following paragraph:

In serving as secretary of our Student Movement for the Theological Seminaries during this college year, I am more than anxious to help in any and every way possible and will therefore very much appreciate any suggestions you have to make. Especially would we like to know of the types of service you think should be emphasized in the interseminary work of this year. What are most needed among the following and other points that will occur to you? (1) Enrichment of the personal religious life. (2) Missionary zeal and commitment. (3) Practical Christian service in the community where the seminary is located. (4) Recruiting for the Christian ministry. (5) Interchurch fellowship and cooperation. (6) Special service through the World's Student Christian Federation. (7) Sense of duty, opportunity and responsibility with the whole National Student Movement.

Mr. Seaman will welcome any answers to his questions, or any questions you would like to ask. He may be addressed at 347 Madison Avenue, New York City.

HERE AND THERE

In addition to the drive which the General Theological Seminary started for an increase in its endowment fund this year, the Auburn Theological Seminary is commencing a drive for a million dollars for endowment and two hundred fifty thousand dollars for a gymnasium. The drive is under the management of Mr. O. M. Edwards of Syracuse and the graduates and friends of the seminary.

The Federal Council of Churches has been fortunate in securing the services of Professor Reinhold Niebuhr of Union Theological Seminary as the chairman of its Commission on The Churches and Social Service.

BULLETINS

Almost all our seminaries issue bulletins. Some of them are little more than alumni notes and brief statements of seminary activities while others contain addresses made on various occasions in the seminary. Two of these bulletins, which the writer has found most helpful, have been *The Register* of the Chicago Theological Seminary, and *The Colgate-Rochester Divinity School Bulletin*, formerly issued by the Rochester School. So vital is the interest in worship at the present time that we reprint an extract from an address called "THE CONTRIBUTION OF WORSHIP TO LIFE" by Harold Stanley Stewart:

When one speaks of worship, nowadays, hearers frequently begin to think of the accessories as though costly buildings and costly organs and highly paid singers were requisite to any entering into an experience of God. Let us recognize the value of the requisites, and rejoice in the increasing artistic sense of congregations and in their willingness to spend money to attain the finest helps to worship, but let us at the same time be quite sure that God can enter through the plain windows of the country meeting-house, if he has any earnest worshippers inside. But whether it be in the plain meeting-house or in the costly and beautiful church building, the steps in the achievement of worship are just the same. First, there is the experience of God and the sense of our own limitation and need. This may come to us merely by entering a church. The association of the place with the thought of God often brings our souls consciously into His presence. The invocation or the call to worship may bring this realization of the presence of God. Or it may come in a hymn or an anthem. It often comes by way of beauty. The solemn notes of the organ, or the charm of architecture, or the purity of a voice singing sacred things becomes for us a bridge over which the heart travels from that which is to the land of that which is not and ought to be. We are carried from what is to what is possible. And that, I take it, is an experience of God, for it is God who determines the scope of our possibilities. But the heart immediately reverts to its own limitations, its failures, its sin, so that with the consciousness of God there comes the alternation to the consciousness of our own need. Thus the first step in worship is achieved, and something has actually happened. Then, second, there is that which has been aptly called "the celebration of life." We are conscious of God, and we are conscious of our need. What, then, can happen? What in the experience of the race with God has happened? Chiefly in the reading of the scripture lessons do we get the survey of that experience. It may be in the parable of the Prodigal Son, or it may be in the Twenty-third Psalm, or in the Story of Calvary we see the record of the experience of man, and are able to

measure ourselves and see how we are moving. Thirdly, there comes the readjustment of personal attitudes, as Wieman calls it, which is the final step in the reconciliation of ourselves to the universe and to God. Finding God and knowing our need, seeing ourselves on the background of the world's experience, we are able to know what readjustments must be made in our lives, and through prayer we can begin the readjustment.

MISSIONARIES WANTED IN MANY FIELDS

The year 1929 saw a call issued by the churches of nineteen denominations in the United States and Canada and one non-denominational body for 126 women to go abroad into twenty-two countries for religious work. The support of these missionaries is guaranteed by these organizations.

* * * * *

Christian schools and colleges in 44 different countries are issuing a call for 140 men and 340 women for their staffs this year.

* * * * *

The churches of thirty denominations in the United States and Canada, as well as four non-denominational groups are looking for 150 ordained ministers for service abroad this year.

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A definite call for 73 men and 31 women to go as doctors to the mission hospitals of twenty-three countries has been issued this year by the churches of twenty denominations in the United States and Canada and three interdenominational bodies. These twenty-three groups guarantee the support of these medical missionaries.

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The churches of thirteen denominations in the United States and Canada together with three interdenominational groups are looking for eighty-eight additional trained nurses for Christian hospitals in 20 foreign countries.

MINUTES OF THE MEETING OF THE EXECUTIVE
COMMITTEE OF THE COUNCIL OF CHURCH
BOARDS OF EDUCATION, NEW YORK,
SEPTEMBER 30, 1929*

The Executive Committee of the Council of Church Boards of Education met in the office of the Executive Secretary, 111 Fifth Avenue, New York City, September 30, 1929.

Those present were: Messrs. Davis, Kelly, Stockwell, Bradford, Padelford, and, by invitation, Alfred Wms. Anthony, N. J. Gould Wickey, newly elected Secretary of the Board of Education of the United Lutheran Church, Archie M. Palmer, newly elected Associate Secretary of the Association of American Colleges, and during the latter part of the meeting, Raymond M. Leach, candidate recommended by the University Committee for the position of University Secretary of the Council to succeed Dr. Foster. Mr. Palmer was elected secretary of the meeting.

The Executive Secretary announced the changes made in the personnel of the constituent Boards of Education since the last meeting of the Committee.

A review of the summer's work of the headquarters office was presented for the information of the Committee.

The Executive Secretary presented the report of the Treasurer which was accepted with the following action:

VOTED: That an increase be made in the appropriation for rent from \$900 to \$1,100, and it was further

VOTED: That the sum of \$300 be transferred from the Miscellaneous Expense account under OFFICE to the Equipment account under OFFICE.

The Executive Secretary also presented the recommendation of the University Committee that the Committee on Normal Schools be recognized as a subcommittee of the University Committee for administrative convenience. It was

VOTED: That the status of the Normal School Committee be deferred until after the conference.

* Abridged.

On recommendation of the University Committee presented by the Executive Secretary, it was

VOTED: That the president of the Triennial Conference of Church Workers at Universities be made an ex-officio member of the University Committee.

Dr. Anthony advised the Committee that the Committee on Financial and Fiduciary Matters of the Federal Council of Churches of Christ would be glad to cooperate with the Council in the plan suggested by Dr. Kelly for dramatizing the Christian college.

The Executive Secretary reported on the plans for the annual meetings of the Council, of the Association of American Colleges and of the Church Educational Associations. It was the consensus of the Committee that the main theme of the meeting be: "Can Educational Interest in Liberty through Student Initiative be Reconciled with the Desire of the Church to Perpetuate Denominational Identity?"

It was

VOTED: That the constituent Boards of Education be requested in publishing the names of affiliated institutions to indicate definitely the basis and character of the affiliations. (It was reported that the Board of Christian Education of the Presbyterian Church U. S. A. already follows this practice.

At this point Mr. Leach withdrew from the meeting. It was

VOTED: That Raymond M. Leach be appointed as successor to Dr. O. D. Foster for one year beginning October 1, 1929, without obligation on either party at the end of that time; and further, that the exact form of his title be determined later.

The meeting adjourned at 5:15 P.M.

(Signed) ARCHIE M. PALMER,
Secretary Pro Tem.

**MEETING OF THE UNIVERSITY COMMITTEE,
NEW YORK CITY, SEPTEMBER 27, 1929**

At the meeting of the University Committee of the Council held in New York on September 27, the Presbyterian, Baptist, Disciples, Methodist Episcopal and Congregational University Secretaries agreed to send lists of their university pastors and church workers at tax-supported schools to Dr. Milton C. Towner, Bible College of Missouri, with a check to cover the cost of getting out to each a copy of the brochure on "Interviews" and a request for their cooperation in improving the technique as suggested therein.

The University Committee voted that the President of the Triennial Conference of Church Workers at Universities, and also the President of the Regional Conference of Church Workers at State Universities in which the Committee is meeting, be invited to sit with the Committee in its sessions.

Motion prevailed that a conference of Teachers College and Normal College Presidents interested in religious work at their institutions, be called under the auspices of the Council to meet with members of the Council, and the University and Normal School Committees be asked to discuss means and methods of more effective cooperation by church forces at these teacher creating institutions.

Dr. Warren F. Sheldon nominated Dr. George R. Baker as chairman of the Committee. Motion prevailed that nominations close and Dr. Baker was unanimously chosen to succeed Dr. Lampe as chairman of the University Committee. The following motion was unanimously passed:

Resolved that we express our very deep appreciation to Dr. M. Willard Lampe for the most valuable service he has rendered the cause of Christian education in America by his many years' service as President of this University Committee of the Council of Church Boards of Education, by his co-operative spirit and statesmanship as a member of the Committee, and by his leadership as University Secretary of the Board of Christian Education of the Presbyterian Church in the U. S. A. We deeply regret that in giving up his relationship to the Presbyterian Board in order to give all of his time to the Iowa School of Religion we are to be deprived of his fellowship and leadership as a member of this Committee. We extend to him a standing invitation to continue to meet with the Committee and to partici-

pate fully in its deliberations whenever he can find it possible. We extend to him our heartiest good wishes and "God bless you" in his future work.

The following assignments were made by the University Committee for the Christian Association summer conferences, and so far as invited to do so, for work with the secretaries, officers and students in these regions, in the preparation of programs:

Dr. M. W. Lampe, Lake Geneva.

Dr. H. T. Stock, Northfield.

Dr. J. C. Todd, Estes Park.

Mrs. Dorothy Bryan Dench and Mr. C. Leslie Glenn, Eaglesmere.

Dr. H. H. Sweets, Blue Ridge.

Dr. J. M. Culbreth, Hollister.

It was voted that the chairman of the Committee be authorized and instructed to make any additional assignments and changes advisable.

For many years Colby Academy has carried on at New London, New Hampshire, as a school for boys and girls. Despite its splendid equipment, the attendance has been diminishing for several years and the trustees were faced with a serious question as to its future. Last year they determined upon a bold step and made it a school for girls, closing its doors to boys. They also added the first two years of college work. Immediately, the enrolment jumped and last year the school had all the girls it could care for. This fall a summer hotel has been taken over for dormitory purposes and the enrolment will crowd the facilities of the New Hampshire town. Work is already under way on a new dormitory. The experiment seems to present another indication that the day of the coeducational secondary school has passed, but that there are many parents seeking superior educational facilities for their daughters in a school which is open to girls only.

MESSAGE OF THE PRESIDENT OF THE KANSAS
STATE AGRICULTURAL COLLEGE,
MANHATTAN, KANSAS*

September 10, 1929.

To the Students:

No person rises higher than his spiritual status. No matter how much physical strength or intellectual power one has he cannot live a satisfactory life or render satisfactory service over a long period of years unless he has spiritual qualities by which he may direct and control his physical and intellectual strength. It is one's spirit and spiritual attitude that determines what one does and how one lives.

There are several ways in which people develop their spiritual natures. Some people develop spiritually only as a result of grief or suffering. Others develop their spiritual qualities consciously, as they improve their minds or their muscles. Most people who wish to pursue the conscious method of spiritual development find church attendance and church association helpful to them. It is the business of the church, regardless of sectarian distinctions, to minister to people's spiritual needs and to help develop their spiritual natures.

College students are peculiarly in need of assistance in securing this development. Each year the churches of Manhattan help many students through difficult spiritual crises and render valuable assistance to students who wish, as many of them do, to develop their spiritual natures by the conscious method. For this reason the churches merit the whole-hearted support and the patronage of college students.

Very truly yours,

F. D. FARRELL, *President.*

(Submitted by Hary T. Stock.)

The united university work where several Boards cooperate to maintain religious work among the students has suffered a loss in the resignation of Miss Henthorn at the University of New Hampshire. At the University of Maine the staff this fall consists of Mr. Cecil G. Fielder, General Secretary; Mr. Ramsay, assistant, and Miss Campbell, secretary of the woman's work.

* Submitted by Harry T. Stock.

OFFICERS OF THE CHURCH EDUCATIONAL ASSOCIATIONS, 1929-30

BAPTIST

Association of Baptist College Presidents (Northern Convention). Dr. R. W. Swetland, Peddie School, Hightstown, N. J., *President*; Principal Edwin P. Brown, Wayland Academy, Beaver Dam, Wisconsin, *Secretary*.

*Southern Baptist Education Association.** President J. W. Cammack, Averitt College, Danville, Va., *President*; Dr. Harry Clark, Furman University, Greenville, S. C., *Secretary*.

CHURCH OF THE BRETHREN

No formal organization. Communications concerning conference of college presidents in Washington in January may be addressed to Dr. J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.

CONGREGATIONALIST

Association of Colleges of Congregational Affiliation. President Charles C. Mierow, Colorado College, Colorado Springs, Colo., *President*; President A. E. Vestling, Olivet College, Olivet, Mich., *Secretary*.

CHRISTIAN

No formal organization. The college presidents of the Christian Church colleges are invited to join with the Association of Colleges of Congregational Affiliation in their annual meeting in Washington. Address President W. A. Harper, Elon College, Elon College, N. C.

DISCIPLES

Conference of College Presidents of Disciples of Christ. (No official organization). Address Dr. H. O. Pritchard, 309 Chamber of Commerce Bldg., Indianapolis, Ind.

EVANGELICAL

No formal organization. Address President E. E. Rall, Naperville, Ill.

FRIENDS

The Five Years' Meeting of Friends. No formal organization. Communications may be addressed to President O. W. Carrell, Central City, Nebr.

* Not affiliated with the Council of Church Boards of Education.

MENNONITES

General Conference of the Mennonite Church of North America. No formal organization. Address President S. K. Mosiman, Bluffton College, Bluffton, O.

METHODIST EPISCOPAL

Educational Association of the Methodist Episcopal Church. President Arlo A. Brown, Drew University, Madison, N. J., *President*; President John L. Seaton, Albion College, Albion, Mich., *Secretary*.

METHODIST EPISCOPAL, SOUTH

Educational Association of the Methodist Episcopal Church, South. President J. M. Williams, Galloway College, Searcy, Ark., *President*; Dr. W. E. Hogan, 810 Broadway, Nashville, Tenn., *Secretary-Treasurer*.

METHODIST PROTESTANT

No formal organization. Communications may be addressed to Dr. Frank W. Stephenson, 613 W. Diamond St., Pittsburgh, Pa.

PRESBYTERIAN U. S.

Presbyterian Educational Association of the South. Dr. H. H. Sweets, 410 Urban Bldg., Louisville, Ky., *President*; Professor D. S. Gage, Westminster College, Fulton, Mo., *Secretary*.

PRESBYTERIAN, U. S. A.

Presbyterian College Union. President Wm. A. Ganfield, Carroll College, Waukesha, Wis., *President*; President H. M. Gage, Coe College, Cedar Rapids, Ia., *Secretary*.

PROTESTANT EPISCOPAL

Conference of Church College Executives of the Protestant Episcopal Church. President Wm. Peirce, Kenyon College, Gambier, O., *President*; Warden B. I. Bell, St. Stephen's College, Annandale-on-Hudson, N. Y., *Secretary*.

REFORMED IN AMERICA

No formal organization. Address Dr. W. D. Brown, 25 W. 22d St., New York City.

REFORMED IN THE UNITED STATES

Association of Schools, Colleges and Seminaries of the Reformed Church in the United States. Principal E. M. Hartman, Franklin and Marshall Academy, Lancaster, Pa., *President*; President George L. Omwake, Ursinus College, Collegeville, Pa., *Secretary-Treasurer*.

SEVENTH DAY BAPTIST

No formal organization. Communications concerning informal conference of college presidents present in Washington, January 13-16, may be addressed to Dr. B. C. Davis, Alfred University, Alfred, N. Y.

UNITED BRETHREN IN CHRIST

No formal organization. Communications may be addressed to Dr. O. T. Deever, 1438 U. B. Building, Dayton, Ohio.

UNITED LUTHERAN

National Lutheran Conference. President J. N. Brown, Concordia College, Moorehead, Minn., *President*; President H. F. Martin, Midland College, Fremont, Nebr., *Secretary*.

UNITED PRESBYTERIAN

No formal organization. Communications regarding informal conference of college presidents present in Washington January 13-16 may be addressed to Dr. John E. Bradford, 1180 E. 63rd Street, Chicago, Ill.

THE WORKER'S BOOKSHELF

Origin Through Evolution, Nathan Fasten. Alfred A. Knopf. New York. \$3. Reviewed by N. M. Grier.

In line with the title of his book, Professor Fasten has traced in a simple and straightforward way, matter from its origin to its highest expression as we know it today—mankind in evolution. Incidentally he performs two valuable services from the standpoint of the teaching scientist. First, he makes it easy for the truth seeking layman to grasp the idea of evolution in the inorganic world and the universe at large as well as in animal life. Next, in a particularly illuminating chapter dealing with certain widespread misconceptions which have been attached to the evolutionary theory, he is at pains to show that the facts of evolution not only are compatible with real religion but materially strengthen it.

Of these misconceptions the one perhaps most interesting to many people is the oft repeated assertion that from fifty to ninety per cent of scientists are atheists. Many have gained this impression from Leuba's work without realizing that the data on the subject from all sources are inadequate. However, Fasten

cites from the other side of the fence the results of an investigation conducted by Bishop Johnson, of Los Angeles, to overthrow this idea. The Bishop drew up a pious statement on the relation between science and religion in which God was definitely recognized. Attention was also called to the fact that religion and science instead of being in conflict were rather to be regarded as handmaids necessary to human progress. The statement was sent to many prominent scientists, distinguished leaders in civic life, and outstanding clergymen. The results surpassed all expectations. Ninety-five per cent of the scientists signed the statement without hesitation, while only seventy-five per cent of all men of affairs, and only sixty-seven per cent of all the ministers affixed their signatures.

Science and religion, the author convinces us, are two distinct spheres; the one dealing with the realm of facts (realities), the other with the realm of faith. The reviewer is of course aware of what science has achieved by faith. He is thus led to ask what might religion do by facing the realities as disclosed by science.

Newer Ways with Children, Michael V. O'Shea, Greenburg, New York. 1929. pp. 489. \$3.50.

"*Newer Ways with Children*" is a most interesting study of the problems confronting parents and teachers with reference to the child and his training. Only recently has the subject of the child received the serious attention of writers that its importance warrants, but the changing character of American life has made necessary a change in methods of dealing with children.

Dr. O'Shea, the head of the department of education at the University of Wisconsin has long been interested in child study, having written a book on the subject as early as 1894.

In this volume, "*Newer Ways with Children*," the author gives both parents and teachers the results of latest investigations on the subject in such a simple manner that they can be easily applied to their every-day problems in dealing with the young.—*R. H. L.*

HERE AND THERE

The *North Central Association Quarterly* for September, 1929, has published in full the Report of the Commission on Enlistment and Training of College Teachers, adopted by the Association of American Colleges, January 12, 1929.

The George Washington University conferred the degree of Doctor of Laws upon Prime Minister Ramsay MacDonald at the University's fall convocation on Wednesday morning, October 9.

Dr. Nehemiah Boynton, former Moderator of the National Council of the Congregational Churches, has been retained by the Chicago Theological Seminary as a special lecturer on "The Minister and His Message in Contemporaneous Life."

Dr. Boynton's lectures, which will be given over a three-month period, are based on his forty-seven years in the ministry, during which he has served in almost every post of honor that his church could offer him. He is now minister emeritus of the Clinton Avenue Congregational Church in Brooklyn, New York, where he served from 1906 to 1921. Since 1921, he has been "minister at large"—preaching before Congregational, Baptist, Episcopal, Methodist, Presbyterian, Unitarian, Universalist, and other congregations. Much of his time and effort has been devoted to international movements, especially in the interests of Foreign Missions and world peace, requiring many trips abroad. He has been a lecturer at Oberlin Theological Seminary, national moderator, executive chairman of the World Alliance for the Promotion of International Friendship through the Churches, and was a chaplain during the World War.

The headquarters for Presbyterian students at West Virginia University consists of a large house formerly occupied by Dr. Thomas Hodges, at one time president of West Virginia University. It is just outside the campus and will provide office quarters for Dr. J. Leslie French, the student pastor, committee and conference rooms and dormitory quarters for sixteen girls. The interesting thing about this is that President Hodges while occupying this house was one of the original committee of the Presbyterian Board of Education which had charge of the starting up of the work in state universities.

A conference on religious education was held September 20-22 at Catalina Island, under the auspices of the Y. M. C. A. of the University of Southern California. More than sixty college men were present. Sessions, including addresses, campfire talks, sunrise discussions, a banquet, forums and informal group gatherings were in charge of the student officers of the campus "Y".

Bluffton College has received a gift of \$100,000 for library purposes, of which \$50,000 is for a new library building, and \$50,000 for endowing the library. With some other funds on hand this ought to be sufficient to build up a good library for a college of its size. A campaign to realize \$350,000 for endowment was completed on September 2. The total pledges amounted to \$525,000. Deducting from this \$57,000 of pledges that were rewritten, and \$50,000 which goes for the library building, they have a total of new subscriptions of about \$418,000.

Lander College, Greenwood, South Carolina, has raised its necessary half million dollars of endowment and gone considerably beyond it. The total amount raised to date this year in cash and subscriptions is \$175,000. This, added to the \$378,000 previously on hand, makes a total of \$553,000. The college has also in legacies and wills \$75,000 more, making a grand total for the endowment of \$628,000. Of this the alumnae nobly gave \$85,000. The number of students last year was 372, the largest in the history of the college.

Nearly half of the immediate goal of \$500,000, set by Fargo College in its present campaign for sufficient endowment to reopen its doors, has been secured. The college rejoices in the fact that five people in the city where it is located have pledged \$157,000. Those who have visited Fargo since the college was closed will always be haunted by the thought of those fine buildings standing idle in a state where there is such sore need for higher educational institutions. It is a matter for rejoicing that the rehabilitation of the college becomes daily more nearly assured.